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Zion's Herald.

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THE OUTLOOK.

The death of the Emperor Frederick on the morning of Friday last, was felt to be a relief to a sympathetic suspense which had grown to be painful. Now that the slow torture of months is over, and the gallant fight is ended, the world breathes more easily—but not less regretfully that a reign which promised so much for reform in Germany should have been so brief. Had he been able to continue the struggle for a few months longer, the broad and generous policy which he announced when he quitted San Remo in March, must have been so strongly inaugurated that his successor would hesitate to interfere with it. As it was, with the hand of death upon him, he has left behind marks which will not easily be effaced. His championship of the hated Jews, and distribution of honors and distinctions among those of them who had attained to eminence in commercial or literary pursuits; his firm stand against the quinquennial bill (which proposed to extend the life of the Landtag from three to five years) unless guarantees of an honest election should be officially given; and which resulted in the overthrow of the ministry; and his friendly communications with President Carnot with a view to mitigating the bitterness of feeling in France, will all be remembered when the military achievements of his earlier days—the heroic part which he acted at Worth and Sedan and the capitulation of Paris—will be forgotten. The hope of liberalism in Germany dies with him—for the present.

It seems difficult to make our business men realize what splendid markets this country is losing by sheer indifference or mistaken policy. Even our "next door neighbor," Mexico, is compelled to yield to the earnest competition of Germany and England, and to prefer their products to our own. The great South American trade, which ought to belong principally to us, is in the hands of French and English agents—crowded of late, however, by German manufacturers—while we have only a meagre one-fifth. And yet we are entirely competent to supply this great region with our corn and cotton, our iron and petroleum, our shoes, hats, agricultural implements and numberless other things, while we are in constant need of their wools and hides and sugar and coffee. The U. S. consul at Montevideo is doing his best to impress our State department with the true state of things. As the revival of our commercial marine appears to be hopeless, he suggests, among other things, the building of an international railway between the Argentine Republic and the United States, which is, in fact, almost completed (the principal break being a piece of two thousand miles between Buenos Ayres and Bogota), and which would soon more than pay for itself by its internal business. No doubt freight could be more expeditiously conveyed by railroad than by sailing ship, but the expense would be enormous. The best solution would be a fleet of swift steamers.

Our geographers will shortly be called to define on their maps the boundaries of a new State in Africa—a State to be located on the north of Zanzibar, and to comprise an area of 600,000 square miles, over which will float the flag of St. George. A British East African company has been duly chartered, with full concessions to take entire governmental control of this valuable section, which includes, by the way, the island of Pemba, and contains some of the most valuable land in equatorial Africa. The prime mover in this project is Mr. W. MacKinnon, a wealthy merchant, who contributed largely to the Emin Pasha relief expedition, and who is a firm believer in the opportunities of the Dark Continent for remunerative investment. Associated with him are many leading Englishmen, and it is said that the Baroness Burdett-Coutts will offer substantial help with a view to furthering some of her philanthropic schemes. A board of managers in London will control the movement, which has among its aims the reduction of the native tribes to submission, the erection of forts, the building of great roads from the coast to the shore of the Victoria Nyanza—whereby European goods can find ready access to the very heart of Africa, and be exchanged for ivory and other products—and the abolition of the slave trade. Germany undertakes not to interfere in this new development, she is left unmolested in Zanzibar and its vicinity.

The suggestion made some weeks ago by a writer in the Munich Allgemeine Zeitung, that the so-called "Eastern question" could be successfully and permanently solved by the neutralization of Turkey, is exciting a good deal of attention. Neutralization is much resorted to nowadays as a device for settling conflicting claims which either exist or may arise. Thus the Congo basin is declared to be neutral, by the provisions agreed upon at Berlin in 1885, no power having any right to exclude the vessels of any other power, the waters being free to all. The Suez Canal is neutral, and may be freely used by the navies of all nations whether in peace or war. The writer

would apply this principle to Turkey in Europe—deprive her of national autonomy and govern her by an international board in the interests of peace. Of course the first step would be to open the Dardanelles, the control of which subjects her to the jealous and alert attention of England, Austria and Germany. The Black Sea being thus neutralized, or made free to the navies of all the powers, Russia would be seriously crippled in her aggressive plans against the Balkan peninsula. As no single European power will be permitted to seize and hold Turkey, this scheme of international control and practical neutralization may some day be realized.

The island of St. Thomas is said to be in the market again—our own government, it will be remembered, at one time proposed to acquire it—and though Germany has shown herself more ready to "annex" than to purchase islands, that power is said to be willing to offer a *quid pro quo* for a spot so eminently adapted for a coaling and repair station. Denmark, it appears, is no longer able to endure the financial burden of governing an island which "costs more than its keeping;" and she owns two islands more.

The Mormons have apparently selected a new home—at all events, their agents have contracted for the purchase of a large section of land for colonization purposes, 400,000 acres in extent, and situated in the State of Chihuahua, in Mexico. Utah and the adjoining States will gladly spare them. Indeed, they could scarcely hope to exist as Mormons much longer under the repressive measures now in force. The Roman Catholics in Mexico may now have a chance to cope with this immoral and aggressive heresy; the battle will probably be a lively one.

THE METHODIST WORLD.

England.—The official returns of church membership from the 35 districts of British Methodism, and which are to be presented to the Conference, are as follows: Total membership, 415,808; new members received during the year, 47,644; on trial, 34,564; young persons in junior society classes, 56,219; ceased to be members, 25,867. Twenty of the more important districts show an increase of 4,884, while 15 others, mostly agricultural, a decrease of 1,328. The next increase in membership for the year is 3,510, rather less than the previous forecasts indicated. That no fewer than 25,000 should "cease to meet" is regarded as a serious feature. There are 170 candidates for the ministry who have been examined by the district committees. Following the example of Rev. William Arthur, another ex-president is about to become a supernumerary. Rev. Richard Roberts, superintendent of the Lambeth Circuit, will ask permission to retire from active duty. It is claimed that since the days of Wesley there has not been such a Methodist preacher as Mr. Roberts. He has, on an average, preached 300 times and traveled 20,000 miles every year for over forty years.

India.—The Lucknow Mission College is announced to open July 2 in the premises of the Centennial High School. Rev. Dr. B. H. Badley is to be principal; Rev. J. H. Schively, professor of English history; Baboo Banerjee, of science and mathematics; and Pandit Ganguly, of Sanskrit. Babu Ram Chandra Bose is to be special lecturer.

Australia.—The Methodists of Victoria have just opened a college in connection with the Melbourne University, to be called Queens College. Girls graduates are to be admitted to residence within the college walls, and the master expects the happiest results from the arrangement.

South America.—Six missionaries sailed, June 11, for Chili, South America, to reinforce the self-supporting missions of the Methodist Episcopal Church in that republic. They are to be distributed among the stations at Coquimbo, Santiago, and Concepcion.

At Home.

Nebraska.—A new church at Stark Valley, Plainview circuit, North Nebraska Conference, was dedicated May 20, Rev. O. Williams, of Fairmont, Minn., officiating. The building is a neat frame, 20 by 34, and all paid for.

Kansas.—An interesting and profitable meeting on the Mulberry Grove circuit, South Kansas Conference, resulted in twenty-three accessions.

Arkansas.—New stations have been organized at Sugar Loaf Springs and Russell on the Judsonia circuit. There have been eight conversions, twenty-two accessions, and many have been reclaimed.

Minnesota.—Clinton Avenue M. E. Church, St. Paul, Minn., has adopted plans and let in part the contracts for an elegant new church, to cost \$30,000, and seat a thousand people. The basement is to be of Jasper, the superstructure of pressed brick, with carved brown stone trimmings. A farewell service was held in the old church, Sunday, May 20. Services during the summer will be held in the West Side Opera House.

Michigan.—Bishop Taylor is announced for the Eaton Rapids camp-meeting, which occurs June 19-23.

Wisconsin.—The bequest of the late Mrs. Ann Eliza Scott, of Merrill, Wis., to the endowment fund for supernumeraries of Wisconsin Conference, is \$4,000, which, with the \$1,000 given last year, makes her generous provision \$5,000.

Illinois.—The Western Avenue Church, Chicago, which started as a mission with thirty members a few years ago, has grown to a society of nearly one thousand members. The pastorate of Dr. C. E. Mandeville, the present incumbent, has been very successful. He lately received from his friends a handsome oak-frame and leather-upholstered armchair. At Windsor one hundred souls have professed conversion, and more than that number have united with the church since Conference. A new church is being erected at Strasburg on this circuit.

Tennessee.—The contract for Wiley Memorial Methodist Episcopal Church, of Chattanooga, has been let, and the work will begin at once.

Maryland.—The Baltimore Methodist says: "Rev. W. Maely Frynsinger, D.D., on account of failing health, will resign the presidency of Centenary Biblical Institute at the approaching Commencement. Dr. Frynsinger is greatly endeared to the trustees, patrons, students and all friends of the Institute. He

is the most indefatigable of all workers, and has devoted himself unflinchingly, efficiently and acceptably to all the interests of the important work which he has had charge of—educating colored ministers, teachers, etc. The grade of scholarship in the Institute and the high moral tone of its environment, must commend it to all who love knowledge, Christian truth, and the best attainable qualifications for Christian usefulness."

District of Columbia.—Bishop Newman preached to crowded audiences, morning and evening, in the Metropolitan Church, Washington, June 3. He will continue to supply the church gratuitously till his removal to Omaha, next month.

New Jersey.—At Roseville, on a recent Sabbath morning, the pastor, Dr. R. Vanhorne, received 20 persons by certificate, and one on probation. Since the Doctor came to this charge 110 persons have joined here by letter alone.

New York.—The Christian Advocate says: "St. John's Methodist Episcopal Church, on Fifty-third Street, near Eighth Avenue, has been awarded \$15,000, with interest from May 20, 1879, amounting in all to \$23,100, with an additional allowance of five per cent. for counsel, for the damage done to its property by the elevated railroad."—New York Avenue M. E. Church, Brooklyn, was asked last Sabbath morning by the pastor to give in fifty minutes fifty thousand dollars toward a new church. In that time it subscribed \$59,650.

Items.—The Methodist Protestants have 1,799 churches, 1,238 ministers, and 133,514 communicants. Rev. Dr. John Scott, after fifteen years of faithful editorial work, retires from the editorship of the *Methodist Recorder*, the official organ of the Methodist Protestant Church, and is succeeded in that office by Rev. Dr. D. S. Stephens, president of Adrian College.

THE ORDINARY AND EXTRAORDINARY SERVICES.

BY REV. A. G. HAYGOOD, D. D.

IN American Methodism the revival season, at least the protracted-meeting season, is determined by climate and the industrial and social conditions that grow out of it. This is especially true in the rural districts; in the cities it depends in part, it may be, on customs established before some of them ceased to be villages. In the Southern States no protracted meetings are held in the rural districts during the winter months; in the Northern States none are held during the summer.

A Southern Methodist preacher once related an incident that illustrates not only our statement of fact, but the force of custom also, as affecting men's beliefs. At a quarterly meeting in the mountain region of Georgia, the presiding elder, after an earnest sermon one Saturday night in a little log church with an old-fashioned fire-place at one end of it, had a number of penitents. A number of persons presented themselves, and three professed conversion. One of the brethren, a good but rather ignorant man, commenting the next day upon the meeting the night before, expressed not only very great surprise at the results of the service, but added, with a tone that indicated grave doubt as to the genuineness of the conversions that had been reported to him: "I never heard of anybody getting religion in the month of March before." His surprise was natural, and, from his standpoint and with his knowledge, his doubt was well founded.

In the Southern States the late summer months are the "times when kings go forth to war." The crops are laid by, and the farming people have leisure. July and August are the favorite protracted-meeting months. A formal complaint, as our Southern friend told us, was once preferred in a quarterly conference against the preacher for "appointing his protracted meeting at the beginning of fodder-pulling time."

In the Northern States it is the long winter that gives leisure, and the summer time is hardly canonical for holding revival meetings.

It is certainly indispensable to Methodism that we make the most of our protracted-meeting season. It is, perhaps, not wise or just to say that we depend too much upon the extraordinary efforts that are made in these special services, but it is not true that we make too little of the ordinary services? May we not so train ourselves to expect conversions during the protracted meetings, held when their appointed season comes in the regular calendar, as almost, if not entirely, to lose the habit of expecting them at any other times? It cannot be good for the church to be so fixed in the habit of expecting conversions during certain months as to occasion surprise if they occur outside the protracted-meeting calendar.

We have acquaintance with one village church that has outgrown the influence that condition the expectation of conversions upon the return of certain months. In this church, for long years past, it has been understood by all the people that during the hymn that follows any sermon or prayer-meeting talk, it is in order for any penitent to present himself for prayer, without waiting for special invitation. In this church no surprise is occasioned by penitents coming forward for prayer, by their conversion, or by their uniting with the church.

But this village church has never let go its interest in special and protracted services. There have been no set times; the church has been ready at any and all times. When there has been special interest there have been special services; some years two or three protracted meetings have been held. One great revival began in December and moved steadily through the Christmas holidays, reaching its climax of power Christmas Eve. Another was held in October, another in March, another in April. Of these we have knowledge, and think it probable that each of the twelve months in the history of this village church is memorable for the special manifestation of Divine power.

We do not make too much of our protracted meeting services, but we do make too little of the regular services—the Sunday preaching and the week-night prayer-meeting.

Long since we reached these conclusions: The Methodists—we say nothing here of others—cannot get on well, if at all, without revivals, and revivals are best promoted by protracted meetings. We are also very sure that Methodists, although blessed with gracious revivals, cannot get on as they ought till they are, as a habit of religious life, looking for, working for, and rejoicing in conversions at the stated services; till they become so common as to occasion no surprise if they occur at any ordinary meeting of the people of God.

AMONG OUR MAGAZINES.

Rev. Beverley E. Warner, in the current number of the *New Englander and Yale Review*, concludes an interesting article on "Practical Pessimism," as follows:—

We grant that there is cause for grave apprehension many times in the crises of individual and national history. There is much of hollow and pretense. Dead Sea fruit glitters and turns to ashes in our grasp. Not once in a lifetime, but many times we are face to face with intricate puzzles, and are ready to sink under wearisome burdens. If it were not all, there would be superficial facts enough for a gospel of despair. But it is not all, even in this life it is not all. The believer in God cannot be a pessimist. He believes that in spite of the imperfection grafted upon the original stock which was the image of God, yet as God looking over the hearts of those whose morning of creation saw that it was good, so shall He pronounce again, when in the end the Son giveth all things up, His divine work of redemption completed, into the Father's hands—that God may be all in all. He believes that all things evil and false are in their very nature temporary; that the germ of possible good is implanted as firmly in men as the roots of the everlasting hills are embedded in the earth—nay, even more, for when these are rolled up as a scroll and melt with fervent heat, the life of good is nowhere hurt, but lives and will live forever. The fair Hope angel which sprang to full power and beauty from the opened sepulchre of the Risen Christ broods yet in fertile quiet over the hearts of those whose stay is made on Him. The prophet of that Christ looks forward to that unveiled yet pregnant future, with untrodden eyes, in the midst of trouble. Failure and defeat and sorrow—these have been and will be. In hardened blindness the gospel of despair exclaims:—

The golden age was ended long ago,
The songs are sung and greatness is no more.
What then are left to set our hearts a-glow,
And make anew the glory of yore?
Far from its source the stream of life runs low,
In weedy shallows on a barren shore.

In a high and noble antiphon, the prophet of the Christ replies:—

A broader world, a higher life we know,
Our great ideals higher yet arise.
And over all our quickened fancies throw
A shining halo of transcendent days.
Old souls have set, another sunrise flows
To golden promise over clearer skies.

A writer in *Words and Weapons* objects to dealing with "classes" at the expense of the individual:—

It occurs to us that, as a rule, we have nothing to do either with "the masses" or the "classes." Neither the one nor the other will ever be reached so long as we deal with them, or attempt to deal with them, in a lump. What is needed is to respect the individuality of men and women and deal with them as such. Jesus more often spoke to a single person—He, or at most, two or three dozen at a time—than He did to crowds; and all His miracles of healing were miracles performed on the individual. We do not mean that the Gospel is not to be preached to great audiences, but that what is most needed is personal contact of the individual Christian with the individual sinner. Let us change our thought, our phraseology, and our service, and seek out the individual, whether of the masses or the classes.

In the *North American* for June the inventor of the phonograph—Mr. Thomas A. Edison—explains his marvelous work. We are indebted to *Public Opinion* for this admirably-condensed account:—

Any one sitting in his room alone may order an assorted supply of wax cylinders inscribed with songs, poems, piano or violin music, short stories, anecdotes, or dialect pieces, and, by putting them on this phonograph, he can listen to them as originally sung or recited by authors, vocalists, and actors, or eloquentists. The variety of entertainment he thus commands, at trifling expense and without moving from his chair, is practically unlimited. Music by a band—in fact, whole operas—can be stored up on the cylinders, and the voice of Patti singing in England can thus be heard again on this side of the ocean, or preserved for future generations. On four cylinders eight inches long with a diameter of five, I can put the whole of "Nicholas Nickleby" in phonogram form. In teaching the correct pronunciation of English, and especially of foreign languages, the phonograph, as it stands, seems to be beyond comparison, for no system of phonetic spelling can convey to the pupil the pronunciation of a good English, French, German, or Spanish speaker as well as a machine that reproduces his utterance even more exactly than a human imitator could. The speeches of orators, the discourses of clergymen, can be had "on tap" in every house that owns a phonograph. It would not be very surprising if, a few years hence, phonographic newspaper bulletins should be issued on wax cylinders. Even now, so soon as the phonograph comes into general use, newspaper reporters and correspondents can talk their matter into the phonograph, either in the editorial office or at some distant point, by a telephone wire connected with a phonograph in the composing room, so that the communication may be set up in type without any preliminary of writing it out in long hand. Authors can register their fleeting ideas and brief notes on the phonograph at any hour of day or night, without waiting to find pen, ink or paper, and in much less time than it would take to write out even the shortest memoranda. They can also publish their novels or essays exclusively in phonogram form, so as to talk to their readers personally. Musical composers, in improving compositions, will be able to have them recorded instantaneously on the phonograph. . . . Furthermore, two business men, conferring together, can talk into the recorder by means of a double transmitting tube, with perfect privacy, and yet obtain upon the cylinder an unimpeachable transcript of their conversation in their own voices, with every break and pause, every hesitation or confident affirmation, every partial suggestion or particular explanation, infallibly set down in the wax. . . . The most skillful observers, listeners, and realistic novelists, or even stenographers, cannot reproduce a conversation exactly as it occurred. The account they give is more or less generalized. But the phonograph receives, and then transmits to our ears again, every least thing that was said—exactly as it was said—with the

faultless fidelity of an instantaneous photograph. We shall now, for the first time, know what conversation really is, just as we have learned, only within a few years, through the instantaneous photograph, what attitudes are taken by the horse in motion. . . . It must be borne in mind that I am not talking now of things which may be made possible in the future. I did my predicting ten years ago, and the functions above mentioned are those which the present perfected phonograph is able to fulfill at this moment. To use the phonograph, a little instruction and practice are needed, but much less than the type writer requires and hardly more than the training needed for the operation of a sewing machine. . . . The phonograph, in one sense, knows more than we do ourselves, for it will retain a perfect mechanical memory of many things which we may forget, even though we have said them. It will become an important factor in education, and it will teach us to be careful what we say—for it imparts to us the gift of hearing ourselves as others hear us—exerting thus a decidedly moral influence by making men brief, businesslike, and straightforward, cultivating improved manners, and uniting distant friends and associates by direct vocal communication.

Fathers and mothers will be interested in the following account of "a pedagogical sand-pile," as told by Prof. G. Stanley Hall, of Johns Hopkins University, in *Scribner's Magazine* for June:—

The town of B. is a quiet community of a few score families of farmers, some twenty or thirty miles from Boston. Among the few cottages who spend the summer months there is Rev. Dr. A., a professor at Cambridge, Mass., and widely known as an author. The family consists of Mrs. A. and two bright, healthy boys, now fourteen and twelve, whom I will here call, respectively, Harry and Jack. Nine summers ago the mother perished, not without some inconvenience, in having a load of fine clean and hauled from a distant beach and dumped in the yard for the children to play in.

The "sand-pile" at once became, as every one who has read Froebel or observed childish play would have expected, the one bright focus of attraction, beside which all other boyish interests gradually paled. Wells and tunnels; hills and roads like those in town; islands and capes and bays with imagined water; rough pictures drawn with sticks; scenes half reproduced in the damp, plastic sand and completed in fancy; mines of ore and coal, and quarries of stone, hurried to be rediscovered and carried to imaginary markets, and later a more elaborate half-dug and half-constructed species of cave-dwelling or ice-house—beyond such constructions the boys probably did not go for the first summer or two. The first and oldest "house," of which tradition survives, was a board pegged up on edge with another slatted against it, under which toys were taken from the nursery to be sheltered from showers. Next came those made of two bricks and a board. The parents wisely refrained from suggestions, and left the hand and fancy of the boys to educate each other under the tuition of the mysterious play-instrument.

In the *June American Magazine*, a writer gives her experience in trying to solve the number of "mumps"—whether singular or plural. Answers to her appeals to well known writers are given in full. It was while engaged in this pursuit that she received the following sonnet:—

A young lady who lives near our city,
And considered both charming and witty,
Wants to know if the mumps
Is caught like the damps
Or are they considered more "fitty?"
To all the great wit this young lady has writ,
Asking "Are mumps, or are mumps more proper?"
But none can be found in the colleges around
To settle the question and stop her.
So she's wasting away
And grows thin day by day,
Puzzling over this question so grave;
So help if you can,
Be you woman or man,
This charming young lady to save.

PREBENDARY ROW ON FUTURE RETRIBUTION.

BY REV. JOHN ALFRED FAULKNER.

SUBJECTS connected with the future life have ever a burning interest. Especially is this true of questions which have to do with the doctrine of future punishment. Who will at length fall victims to God's displeasure in the future world? In what do the punishments of evil consist? How long are they in duration? Is there any prospect of all men being brought finally into harmony with God? Or will evil and evil men finally be annihilated? What is the fate of the heathen and of those who live under most disadvantageous conditions? How shall the dead who die in darkness know of the great redemption, and what are the processes by which they shall become fitted to enjoy the communion of God and of the saints? Will the vast majority of the human family fall of salvation, or will the number of the lost be small? These and other questions constantly press for answers, and it is not necessary to say that in answering them, good and learned men and men of equal reverence for the Scriptures, differ widely.

In recent years great impetus has been given to these discussions by the publication of certain sermons preached by Canon Frederick W. Farrar in Westminster Abbey in November, 1877. These sermons were intended for his ordinary course of ministrations; but on account of garbled reports of them which reached the public, they were committed to the press by their learned author under the title of "Eternal Hope," that is, hope concerning the life to come (London and New York, 1878). This book may rightly be called an epoch-making book, not only on account of its extensive circulation, but on account of the wide and animated discussion to which it gave rise both in England and America. This was followed in 1881 by "Mercy and Judgment," in which the same author replies to his critics, goes over the whole ground both historically and exegetically, and gives places on strong and broad foundations his positive convictions concerning future punishment. The next important book on the subject appeared in 1884—"The Spirits in Prison, and Other Studies on the Life After Death," by Dean E. H. Plummer, a devout and noted scholar of the Church of England. He carried on the same work of the amelioration

tion of the medieval and Calvinistic dogmas concerning the future life, and deepened the influence of his teacher, Maurice, and of his friend, Farrar. After him has come Prebendary C. A. Row, M. A., of St. Paul's Cathedral, whose work is entitled, "Future Retribution Viewed in the Light of Reason and Revelation" (New York: Whittaker, 1887). Mr. Row is an author well known to the learned world. He is the author of the Bampton Lectures for 1877 on "Christian Evidences Viewed in Relation to Modern Thought;" "The Jesus of the Evangelists;" "Revelation and Modern Theology Contrasted;" "The Supernatural in the New Testament;" "Possible, Credible, and Historical," and other works. He has recently brought out "A Manual of Christian Evidences," being the first volume of the series of the "Theological Educator." His valuable services as an apologist, and his learning and ability give him an unusual right to be heard on the great question which he has now taken up.

The book of Mr. Row is written in the calmest and most dispassionate tone. Those who object to Dr. Farrar on account of his earnestness and vehemence, will find this author to their taste, because in the calmest manner possible he discusses all the questions which come before him. He meets what he considers errors not with denunciation, but with fact and argument, and is almost provoking in the steady quietness and self-possession with which he punctures old theories, marshals his arguments, and places before us the unvarnished truth, as it appears to him, on the restless questions under review.

Let me now give a few of his conclusions. Concerning the light which the Old Testament has to throw on the future life, which topic he considers at length, he says, with two exceptions (and these occur in books of a very late date), the Old Testament contains no direct affirmation that a judgment awaits man beyond the grave. While some of the more eminent saints of that dispensation had a strong hope of a happy existence with God, others considered that the light of God's countenance was only to be enjoyed during the present life, and that the underworld was a region of darkness and gloom. The prophets never appealed to the terrors of a judgment to come as a deterrent from sin, nor to a future state wherein the inequalities of the present life would be redressed. On this point, Mr. Row is in harmony with nearly all the recent writers on the subject, and no doubt fairly expresses the contents of the Old Testament revelation.

The Scriptures of the New Testament, on the other hand, pour a flood of light on the hereafter, yet maintain a reserve on many points on which human curiosity would fain seek satisfaction. They say, 1. That our conscious personality will survive the death of our bodies; 2. That we shall be held responsible hereafter for our conduct here; 3. That at some future period our personality will once more manifest itself in some form of bodily organization; 4. An almost total silence is kept respecting the condition of man between death and the resurrection, and it is to a future judgment, in connection with a resurrection, that the hopes of the holy and the fears of sinners are specially directed; 5. Its warnings respecting future retribution are made with a direct reference to Christ's Messianic kingdom, and to His future coming to realize its ideal. In one passage only is a direct reference made to that period of endless duration which will succeed the close of the Messianic kingdom, and in that passage it is said that God will be all in all.

The Greek word *aión* means "age," and is incapable of expressing the idea of duration without limits, unless it is united with a particle of duration. It may be a short or prolonged period of time. When it is multiplied, *aiónes* alone, "ages of ages," it expresses a period indefinitely vast, yet of limited duration. The vista of the apostolic writers respecting the future was confined to the period of the Messianic reign, and into the vision of the endless eternity beyond the Son's resignation of the kingdom to His Father, the New Testament writers did not penetrate. In the translation of *aión* and its cognates, Prebendary Row holds with the revisers in their marginal rendering, and finds occasion to criticize their rendering in the text. I am sorry that Mr. Row did not more fully discuss this important word, for profound and impartial as his scholarship is, he does not set at rest this vexed question in lexicography. An equally unbiased critic, Dean Plummer, says, after referring to many passages: "It might seem as if this were a sufficient induction to establish the conclusion that the word served to express the fullest thought that man can grasp of absolute, limitless duration" ("Studies," etc., p. 361). Grimm gives the meaning, "an unbroken age, perpetuity of time, eternity," and adds: "With this signification the Hebrew and Rabbinic idea of the word *olam* (of which in the Septuagint *aión* is the equivalent) continues in the biblical and ecclesiastical writers" (Thayer's Grimm's Lexicon of the New Testament, under *olam*). Row holds that the sacred writers used these words with great indefiniteness of meaning, but never with the philosophical idea of infinite duration.

With regard to the fate of those finally rejected by God, our author holds that their fate is read in that word, *olethros*, "destruction," which is so often used concerning them by our Lord and His apostles, and that this word must be understood in its common meaning at the time, which our word "destruction" accurately enough represents, and cannot mean "endless existence in never-ending torment." This last he calls a very special and technical signification, which would never have occurred to the ordinary speaker of Greek. The entire dissolution of the moral and spiritual nature of the wicked is, on the other hand, quite likely.

Mr. Row reasons with great force against

(Continued on Page 8.)

